

Religion and the First Quarrel. The International Sunday school lesson for January 26 is, "Cain and Abel," Genesis 4:1-15.

BY WILLIAM T. ELLIS. The modern ideal of a fair world, in which men should be as brothers, form of religion. free from envy and selfish striving, and abundant in helpfulness, is really the original program of God. The spirit which Cain violated is, when all has been said, the only spirit that can avail as a successful program for the social order. Before we can hope to drive out the sweat-shop and the tenement and the den of vice, we must first drive out sweat-shop and the tenement and the den of vice, we must first drive out the avarice, jealousy and ruthless selfishness in human hearts of which these are merely the fruit. Rising above all detailed charges of hurtfulness against the malign institutions of our time, looms this comprehensive indictment that they are unbrotherly. They have been false to the higher law, the law which God laid down law, the law which seemed for the last. The Bible, which which is the most progresive of books, and the inspiration of all principle in its opening pages. The day's new doctrine was written large at the beginning of human history.

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The First Religious Strite.

With a shocked feeling we confront the clear fact that the first recorded quarrel of mankind was over religion. This paradox would be more increditie if it did not so thoroughly square with our own knowledge. Men have been fighting over their faith and its interpretation ever since the beginning of time. From the rival monks of From the rival monks of Thibet down to the latest church quarrel in an American village, this spirit of rivalry and jealousy and strife over the things of religion has run its hurtful way. It ramifles into the most unexpected places. A young man in a Pennsylvania boarding house, at a time when the Evangelical church was divided into factions as "Dubsites" and "Esherites," found himself so scantily fed that he had to move, and all because he had spoken

move, and all because he had spoken flippantly of some Esher contention' Perhaps one reason why a dispute over religion is so virulent is that religion searches the deeps of life and reveals what is there. Tolerance in religion is a virtue of maturity. The undeveloped in character have it not. That this spirit of tolerance, which is sometimes interpreted in terms of rederation and Christian unity, looms ederation and Christian unity, looms large upon the present horizon, is a notable fact about our day. Without abating one jot of devotion or loyalty to truth, it still is as possible as it is desirable to look upon a neighbor's religious conceptions with tolerant mind. Erothers of mankind's best should not be unbrotherly.

The Unbrotherly Brothers. "You may grind their souls in the self-same mill, You may bind them heart and brow: But the poet will chase the rainbow

his brother will follow the from God.

Abel was a quiet, meditative man:
he loved the solitude of the shepherding; the long spaces of the days when he dwelt apart from man, communing with God. To him the spiritual life was the real life. He was the first mystic. When he came to make sacrifice to God of the best of his flock, it was a lovous offering, free, generous was a joyous offering, free, generous and adoring. It symbolized the spirit The smoke that from the altar was no more truly in of worship than the meditations that ever arose from the heart of this son of God.

His brother, Cain, was of anothe sort. He was the type of "practical" man. He loved action, to wrestle with actual conditions, and to struggle with the soil suited his temperament. upon life as an adversary to vatched and fought and overcome prevalence and power of the spirit of ealousy among men. Cain was lealous of his serene and spiritual brother. He was resentful of the other's reli-His own troubled not the peace of fellowship with God. Though with doged abedi-ence to the letter of the law of wor-ship he made offerings to Jehovah, there was no oblation of the heart conected with it.

Religion's First Martyr.

The first argument that occurs to be primitive mind is a blow. The small boy, worsted in discussion, says, Cain had given way to a petty passion. He had not realized, any more than have the rest of us who have quarreled in the name of religion, that this spirit of selfish strife and the spirit of religion could not both abide at the same time in one breast. To the person who hates his brother, all the sentiments of worship are a mere ision. Nobody has any more re-on than he shows in human reladelusion. Not ligion than he tionships "Whosoever hateth his brother is a murderer"—though his altars be piled to high heaven with offerings and his ceremonial worship be punctiliously correct. The rivalry and envy which, unfortnately, sometimes exists among Christian workers is a denial of Christ quite as absolute as that of Peter when he warmed himself by the fire of his Master's

way to the violation of the great Christians is an asset to the cause of commandments.
Cain slew Abel. All along the pathway of history since down through the inquisition of the days of the New England persecution of the Quakers, intolerance, cruelty and blood-thirsti-ness have disguised themselves in the

In the Older Day.

Some folks who pride themselves on their modernity, and their advanced views and progressive conceptions, and on of the present worldspirit, are just getting around to realize that man is responsible for his brother man, and that the clamant social spirit of this twentieth century is

it may effect in the old social estab-lishment, the soverign truth of brotherhood must hold sway over all the

Elemental, imagination-gripping, is this phase. "The voice of thy brother's blood cryeth unto me from the ground." In that single sentence is written the whole philosophy of divine written the whole philosophy of divine justice. Heaven is not indifferent to the wrongs of earth. Every murderer, "We may differ as to wealth, social whether he slays by knife or by deadly sweat-shop or by cruel labor or by in-sidious drugs, must answer to the Lord sidious drugs, must answer to the Lord God of Hosts. Evil may prosper for a day and vaunt itself shamelessly; it may corrupt legislation, control a portion of the press, bribe servants of the law; but inexorably, it must confront the Judge of all the earth, who is sure to do right. He is the avenger of all the wrongs of times. Abel may of all the wrongs of time. Abel may be slain, but God cannot be. He answers the old, old cry, "How long, O Lord, how long?"

Cain's punishment was worse than death; it was life, He had to go through the world with himself, and marked of God as amurderer. In same way his crime had left its mark, as sin always does. Everybody wears some mark. Watch the throng on the highway. Here is a face branded by sin as truely as Cain'; but here comes another that is marked with saintless mess as certainly as was the face of Moses when he came down from the mount. In the long run, we cannot hide what we are from man, much less

Early in the pages of history Cain This mystery of the diverse temperaments of the sons of the same parents is one of the inscrutable facts of our everyday life. It surprises no-body that Cain and Abel and the same parents is one of the inscrutable facts of our everyday life. It surprises no-body that Cain and Abel and the same pages of history Cain and the same p body that Cain and Abel should have been different. There is a higher law than hereditary, and that is the law of personality. A soul is itself before it is son or a daughter of a brother. These two boys who had drawn their sustenance from the same breast, and had been reared by the same parents were wholly different in their characteristics.

Will indees in the casselessity, like an omnicient and accusing eye, it will follow the sinner through day and night. We consciousness of crime is the first aid to all the police of the is the first aid to all the police of the world. There is scarcely a day goes by that some caught criminal does not declare that it is better to live behind bars in explation of his offense than acteristics. lentlessly, and ceaselessly, like an omnicient and accusing eye, it will folit is to live at large in the grip of a ing .- Gladstone.

Terse Comments for January 26, "Mission Work at Home and Abroad, L. Evangelism." Acts 13: 14-44.

(BY WILLIAM T. ELLIS.) asteristic of the year just ended. right of way in religious discussion. The forms and methods and spirit of this alluring form of Christian ser- | Cain was not degenerate in vice were the uppermost themes. With ent acceptance of that word. made or e declaration of their conviction that evangelism cannot be supplanted as ever. Nothing can take the the proclamation of the Story, only sure way of making over this old earth, with its complex sins and problems, is to win men to personal

Language changes and methods alter, but the truth of the gospel abides the The same from age to age.

alvation in Jesus Christ.

"But I can lick you, anyway." So it is with nations. The irrationality of human lips as the means of expressforce is only beginning to take hold ing the evangel. Some things can of the mind of the world. Jealous never be outgrown. One of these numan lips as the means of express- red. never be outgrown. One of these is the place of the human life as a medium of divine truth. In all the ages that this old earth may yet last, e shall not get beyond the need of the preacher, to declare by spoken word of the love of God for man, and the provision of a Saviour. The witness of individual to individual, the spoken testimony of those who have and seen that God is good, will always remain the first and best means of winning men to Christ.

After its first wave of phenomenal deaver society. Now pastors and other responsible leaders in Christian work are coming to see that the young people's organization, in its original form.

Fierce Cain may have persuaded is still indispensible to the work of the himself that he was animated by re-church. The Christian Endeavor idea ligious zeal. Really it was diaboli- of regular witness-bearing by young selfishness. It is wholesome to Christians, and of actual service for question how much of our miliant the Master, is fundamentally sound. It orthodoxy and our loyalty to re- gives the disciple, in the full flush of

Christ, for which there can be no sub-

There is some means, in this won-derful day of ours, whereby every Christian, without exception, may bear the evangel to the unevanglized.

The best friend is helpful in best ways. Is there any higher office of friendship than to lead a comrade to fellowship with the Saviour, whose life vivifles and glorifies all the relation ship of life that are in Him?

There is a life that is more eloquent than words. It preaches Christ by its very being. This life breathes the aspiration of Howard Arnold Walter:-I would be true, for there are those

who trust me. I would be pure, for there are those who care, would be strong, for there is much

would be brave, for there is much

weakness.
would look up—and laugh, and love Spirit are now on trial for life or death eternal.

law, the law which God land and law, the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the opening of ne con the law in the law in the law in the opening of ne con the law in the of the earth. The present passion for missions strikes its roots far back into the book of Genesis. The law of brotherhood which Cain tried to deny is coming to rule the world. Every man who is not a Cain must eventually accept it. Regardless of what changes cept it. Regardless of what changes the living voice of a preacher could be a constant. never penetrate.

> Christian work may take many forms but the evangelistic purpose should underlie them all.

position, education, native ability, in-herent characteristics. But in the matter of exercising the greatest force that is at work today we are all on the same footing. What right have we to a leave unappropriated or unapplied the of greatest force which God has ordained for the salvation and transformation of men, and for the inauguration and energizing of Christian movements?"

SEVEN SENTENCE SERMONS.

The way of the transgressor's mother is also hard .- Youth's Com-

There are two freedoms, the false

And what we have been makes us what we are.

George Eliot. "We may be as good as we please if we plase to be good."

Patience is the passion of great hearts.—Lowell.

"Only the firmest and most constant hearts God sets to act the stoutest, hardest parts."

The waste of time will make you dwindle alike in intellectual and moral stature, beyond your darkest reckon-

BROOKLYN TABERNACLE.

THE MARK OF CAIN.

Genesis 4:1-15-January 26. "Whosever hateth his brother is a nurderer,"-1 John 3:15.

The first tragedy of Earth was dis-The swift swing of the pendulum forbidden fruit. The next generation of present religious thought back to saw murder resulting from jealousy. evangelism has been a notable char-A parents were perfect, 12-month ago social service had the their Creater, the question arises. How could such noble parentage bring forth son of Cain's evil disposition? Cain was not degenerate in the pres-

But he was cured with a sullen, susplicious, "jealous temperament, one who was his own worse enemy." They ing one jot of their interest in this as all are, with selfishness. After his who know real life understand the of ministry, have parents were expelled from Eden, after they began to toil with sweat of face, Cain was born. The period of face, Cain was born. planted as ever. Nothing can take the his gestation was surely one of much place of alluring men to new life by mental distress to his mother. As she nurmured respecting the loss of Eden, she marked her child with discontent and selfishness. By the time Abel was born, doubtless our first parents had become reconciled to their fate. We are in this not justifying murder.

but taking a sympathetic view murderer's case, as God did. He condemned the sinner, and arranged for his punishment; but none of His messages to the murderer indicated hat-

So parents, correcting their children should allow no sentiment to control their hearts contrary to the best interests of their children. So the laws of men in dealing with crime should be as severe as seems necessary in the interests of society, but should never be vengeful. They should recog that mankind when born in sin. should recognize engeance of the law should be sympathetically enforced, to warn others against evil-doing.

With great satisfaction we note that our prisons are being turned into reformatories. Judges in pronouncing sentence, especially against murderers. prosperity, there came a period of are often fatherly and tender. The misuse and abuse of the Christian Enfeeling that terrible responsibility is associated with the taking of human life, even judicially, is right. A cr tain weakness, however, manifests itself in opposition to capital punishment. This, we believe, results from misunderstanding the Divine Word.

In the case of Cain, God especially rohibited the execution of the crimiibited the execution of the crimi Nevertheless, the Divine Lav Divine Law stands: "Whoso sheddeth man's

excuse or mob law and violence.

General misapprehension of the Divine Plan has led up to the weakness all thoughtful Christians satisfied as which opposes capital punishment. This wrong view led us to believe that the murderer passed at death into endless torture, and we hesitated to misery. Bible students are now learning that this delusion came from the Dark Ages. Our forefathers, imagin-Dark Ages. Our forefathers, imagin-ing God to be worse than themselves, twisted Scripture to support their

the tomb-Sheol, Hades. Messiah so loved the world that He gave His life for the redemption of mankind. As soon as He shall have selected His church, he will establish His glorious Kingdom, open the prison doors, set at liberty the captives of death, and bring all to an accurate knowledge of the Truth.

"Sin Croucheth at the Door." Cain was jealous because God mani-fested favor toward Abel's offering, while rejecting his own. Cain should have rejoiced with Abel, and brought a similar offering. God warned him that his spirit of selfishness was sin. crouching at the door of his heart, and advised him to conquer this beastly spirit. Cain heeded not the warning

Abel's blood cried, figuratively, to Divine Justice. All injustice cries out to God. Sooner or later, the Divine penalty will be meted out. But the judgments of the Lord are left for the Great Mediator to execute during the millennium, the world's Judgment

Brother-Haters Are Murderers. The Great Teacher declares that brother-haters are murderers in God's sight. In other words, a spirit of hatred is a spirit of murder. Alas how many of the professed followers of Jesus harbor a spirit of hatred, and sometimes manifest it in anger and other works of the flesh and the devil!

Christians are to fight against the imperfections of the flesh. They must strive against the fallen nature, and ultivate the fruits and graces of the foly Spirit. If they manifest the nurder spirit, they will lose the 'prize" of joint-heirship with Christ. Holy Spirit.

EVERYBODY'S BIBLE BOX.

Q.-I am a member of a church of which the pastor and the church board are continually devising schemes such as grab-bag sociables, ice cream festivals, oyster suppers, etc., to raise money. Also, collections are taken up quite often, and the congregation is fre-quently dunned for money for this, that and the other. I believe in supporting the church, and do give quite liberally, but this continually being "touched" for money is distressing to say the least. Does the Bible countenance this sort of thing? Did the Lord and His Apostles set an example along these lines of professional beg-ging? Please enlighten. (Distressed.) Answer-The Lord and the Apostles said very little about money for the support of themselves or for the cause they advocated. The enemies of Chris-

tianity have never been able to accuse where a man is free to do as he likes and the true where he is free to do as he ought.—Kingsley.

Our deeds will travel with us from Our deeds still travel with us from labored v h his own hands to provide for himself and others. There would for himself and others. of Christ if the ministers and members of the clergy followed the example of the Master and His Apostles, saying less about money, and living simpler and humbler lives. See Luke x, 7; 1 Corinthians ix, 9-15; xvi, 1, 2,

> Q.-Does Hebrews xii, 1, 2 mean that the spirits of our departed friends are with us and watching over us, or only those mentioned in chapter xi? (A.

Answer-This should not be understood to refer to the spirits of our dead friends or of those mentioned in chapter xi. The popular theory that our departed friends are not really dead, but alive and active around us, is not sustained by the Scriptures. The Bible testimony is clear that "The dead praise not the Lord" (Ecclesiastes 1x, 6; Psalm cxv, 19), "The dead know not anything" Psalm cxlvi. 4; Ecclesiastes ix. 5), etc. The only hope of life beyond the grave is in a resurrecand the Apostle reasons in L. Corinthians xv. that if there is no res urrection, there is no future life. The first word in chapter xil, "Wherefore," links what follows with that which precedes it. Actions speak louder than words, and so it is by the record and remembrance of what the Ancients 16.—Wha endured for God and truth, that we law? 13:10. are encouraged and stimulated to faith and patient endurance. The Apostle exhorts us, in view of such a noble The Apostle testimony or witness of faith in God. lay aside anything and everything that would hinder us in the Heavenly race, and by faith and patience make the promises our own. Only those who faithful (full of faith) unto deathshall receive the crown of life,

that the waters of the Euphrates (Turkey) shall be dried up, to prepare the way of the kings from the sun-rising. Who are the kings from the sun-rising. ho are the kings from the sun-rising?

Answer.-The book of Revelation is symbolic, but v symbolic, but v do not, however, un-derstand that the Euphrates refers to Turkey. On the contrary, we are told in Chap, xvii, 15, that the waters on and nations and tongues." We understand that the mother of harlots, and her daughters, represent the unfaithful church; and just as literal Babylon fell unto me. into the hands of the kings of the east (Medes and Persians) through the turn. ing away of the waters of the literal Euphrates outside that city, so it will in the time of trial with mystic Babylon, when the symbolic Euphrates will be diverted from the old channelthe sympathy and support of the people in general will be withdrawn, and Great Babylon will fall to rise no more. kings of the east, or as you say, "from the sun-rising," which we are inclined to think is more expressive, will be the Lord of Glory, the Sun of Righteousness, and those with Him. His glorified saints. Then the kingdoms of this sedalia, Mo. world will become the kingdom of our o'clock.

Q.—Is the Bible wholly or partly inspired, or is it not inspired at all?

(Veritas.)

Answer.—We would say that the Bible is wholly inspired—i. e., that God has particularly given His oversight to its utterances, and particularly guided the minds and tongues of those "holy men of old" who were more as a small of the morning.

Quinton Heights Baptist church, A. S. Clark, pastor. The pastor will preach at Seward Avenue M. E. church, A. S. Clark, pastor. The pastor will preach at 7:30 o'clock; subject, "Jesus: at Seward avenue in the morning, but no preaching in the evening.

Central Park Christian church, cornits utterances, and particularly guided the minds and tongues of those "holy men of old" who were more as a susual. M. L. Robey, pastor.

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Central Park Christian church, cornits at Seward avenue in the morning, but no preaching in the evening. orthodoxy and our loyalty to results and solution is mere selfish vanity. None of us get to the stage where we can afford to forget Cain and Abel, for a small and selfish spirit, cloaked in young people. The normal, wholesome, small and selfish spirit, cloaked in religion's fair garb, may go all the stage where we can afford to forget Cain and Abel, for a small and selfish spirit, cloaked in young people. The normal, wholesome, seems necessary to the preservation of religion's fair garb, may go all the supported blood, by man shall his blood be shed." The careful observance of this Law, with a spirit of kindness and particularly guiven His oversight do students and central Park Christian church, corner of Sixteenth and Central Park Christian church, corner of Sixteenth and Central Park and Central Park Christian church, corner of Sixteenth and Central Park Christian church, corn

courages criminality, and furnishes an that the Bible is a revelation through

to its Divine authorship, for surely no endless torture, and we hesitated to plunge a fellow creature into such and relentless enemies, and no extant book has passed through such vicissiwork has come out of similar condi-tions with such a brilliant triumph as has the Bible. Now in these last days, to be worse than themselves, out of the very ruins of the cities of Scripture to support their nations long extinct, are coming daily rors.

The Bible teaches that mankind fall historic veracity, which sheds still more asleep at death, to awake after Messiah establishes His Kingdom. The Bible statement is that all, good and ag its true title "The Book of Books bad, go to one great slumber-house, we indeed must agree that the Old an radiant light upon its solemn testi-monies, emphasizing again and again We indeed must agree that the Old and New Testaments are surely God's "two

Q .- Please explain Luke xvi, 9; "Make

Q.—Please explain Luke xvi, 3; "Make to yourselves friends of the mammon of unrighteousness; that when ye fall they shall receive you into everlasting habitations." (M. E. P.)

Answer.—This parable has proved a great difficulty to many. Our Lord is not commending the unjust servant because of his course generally, but principality for his foresight. The mammon of unrighteousness would be the riches of this world, and the everlasting habitations would refer to the future life and conditions. The unjust servant was wise in looking ahead after he realized that the term of his stewardship was limited, and he took advantage of it to secure favor and friendship for the coming days when he would need it most. The moral is plain. The Lord's people should recognize that their present position is only a temporary one, and whatever they may possess of this world's riches, whether financial or social, they should endeavor to use, not merely for present enjoyment, but rather from the standpoint of the future. The weight of their influence and example should be on the side of righteousness and truth, not selfishness and injustice. The love of present advantage, honor, etc., besides being a hindrance to the future kingdom honors, is the spring of all evil, and thus all who strive and plan to attain it find many sorrows and disappointments, and even if they should attain it in a degree, find it very should attain it in a degree, find it very should in the present things fail us we may have treasure in Heaven.

Q.—Where in the Bible is there a promise that the righteous will go to heaven with the word heaven in it? (D. S. A.)
Answer.—While there is no direct promise to be found in the Bible to the effect that the righteous will go to heaven and containing the word "heaven," yet all of the promises relating to the believers, the Church of Christ, are of this nature. A "heavenly calling" has been extended to the church to become "joint-heirs with Christ" (Hebrews iii, 1; Romans, viii, 15), and since Christ has ascended up on high and is at the right hand of God, enjoying heavenly honors, glory and immortality, it follows that the church will share with her Lord in the Divine honors of the Q .- Where in the Bible is there a prom her Lord in the Divine honors of th heavenly state, "far above all principal ity, and power, and might and dominion ity, and power, and might and dominion, and every name that is named" (Ephesians i, 19-23). St. Paul explains how that the Jewish Tabernacle with its priesthood was typical of heavenly conditions and the greater Priesthood into which Christ and the church enter in upon in this present time. The "most holy" of the tabernacle represented "heaven itself" into which the Lord Jesus, the great antitypical High Priest has entered, and He is referred to as "the Forerunner" of the Church, the members of which will likewise finish their course "within the vall" (Hebrews vi, 19, 20; tx, 24). The Apostle also declares that flesh and blood cannot enter into the kingdom 24). The Apostle also declares that flesh and blood cannot enter into the kingdom of the heavens, and therefore, all of the Church of Christ must be changed from the fleshy nature and conditions into the spiritual nature. He says, "It is sown a natural body: it is raised a spiritual body" (I Corinthians xv. 42-52). The Lord Jesus specifically informed His disciples that the was going away to prepare a that He was going away to prepare a place for them that where He was they might be also (John xiv, 1-4).

BIBLE STUDY.

Romans 23-24. Memory Verse Acts, 15:9.

1.—Who established the church in

Rome. 2.—How was Jesus declared to be the Son of God? 1:4. Of what was Paul not ashamed? 1:16.
4.—With whom is there no respect

of persons? 2:11. 5.—What advantage had the Jews over the Gentile? 3:12.
6.—Who is called the father of many nations? 4:17.

By what are we justified? 5:1.
Whose servants are we? 6:16. 9.—What warfare is described in the seventh chapter of Romans?

10.—For whom is there no condemnation? 8:1. 11.—What doctrine is taught by the

potter and the clay? 9:21. 12.—Of whom did Paul say, "their zeal was without knowledge?" 10:2. 13 .- What did he call the Gentiles? 14.—Who are represented by the wild olive tree? 11:17.

-To whom does vengeance be -What is the fulfilling of the

-What is the leading thought of chapter 14? 18.—What is the duty of those who are strong? 15:1 -Who laid down their own necks

for Paul? 16:3,4. 20.—Who was the Roman Christian lady? 16:12. 21.—Whose is the only name in the Bible beginning with "Q"? 16:23. epistle to the Romans? 16.27. The White Life Pledge.

report about another, which I would grieve to have another hearken to

about myself.

I will not have ears for that evil of another, which I would long to have unnoted in myself. in Chap. xvii, 15, that the waters on that which the harlot, Babylon, rests, or is supported, "are peoples and multitudes. I would crave to have sheltered in and nations and tongues." We underskindly silence—For Jesus said: "Inassigned that the mother water of the control of

> life and try to do unto others as I Rejoice Over. would have others do unto me. | Ject, "Life's The above is simply the "Bethany" (Winona, Ind.,) way of fixing in the heart the teachings of the Golden heart the teachings of the Rule. I think it is a good way. MRS. C. F. MENNINGER.

CHURCH NOTICES.

Mount Olive M. E. church, the Rev A. Haynes, pastor. Morning service at 11 o'clock by Rev. Dr. Sherril, presi-dent of George R. Smith college of

FRISCO

"Is this the Frisco ticket office?" "Yes sir."

"Well, I see you're advertising Florida. What's down there to attract a man like me? I don't mean the magnificent hotels or the climate; I know about them. What amusements are there?"

"Well sir, down in Florida at this season there is sailing and bathing, tennis and --

"None of them appeal to me. My wife and I don't care much for that sort of thing."

"Well, how about golf -- all winter long -- glorious golf?" "I do play occasionally. What else?" "Sea fishing, grandest you ever had, tarpon and king fish-

"That sounds good, and I've never done any of it." "Then you'll enjoy it; but, if you prefer freshwater fishing, Florida will give you the best sport you've had for years." "That's immense! My wife and I are

warm enough to camp out." "In Florida you can camp out with an Florida you can camp out with perfect comfort the whole winter through; and then there's splendid shooting—big game and small—and besides all that there are eight personally-conducted steamship trips from Key-West to Colon, returning via Kingston and Havana. As you know, this will be your last chance to see the Panama Canal before the water is turned in ——"

keen on fishing, especially when it's

"You can give me three tickets to Jacksonville -- that settles it." "Thank you, sir. You'll have a magnificent trip We run a solid train right through from Kansas City to Jacksonville. All steel coaches, electric-lighted; electric fans; newmodel Pullmans; dining cars under direction of Fred Harvey

"Never mind all that. I've been

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Kan. City 6:25 a. m. 7:25 a. m. 8:25 a. m. 4:20 p. m. 5:19 p. m. Lv. Topeka 4:20 a. m. 6:45 a. m. 7:40 a. m. 2:26 p. m. 2:25 p. m. 6:15 p. m. 7:25 p. m. 10:30 p. m.

L.v. Kan C: 7:55 a. m. 10:10 a. m. 11:05 a. m. 11:55 a. m. 6:10 p. m. 6:00 p. m. 10:30 p. m. 11:15 p. m. Rock Island Rali and Sleamship fickets EVERYWHERE

Arr. Topeka 9:35 a. m. 12:65 p. m. 12:50 p. m. 1:25 p. m. 7:86 p. m. 1:218 a. m. 1:00 a. m.

evening theme, "Sowing and First Presbyterian church, Harrison street, opposite state house. service at 11 o'clock, sermon by the pastor, Rev. Stephen S. Estey, D. D. In the evening at 7:30 o'clock, there will be a musicale by quartette, and

Morning th

God;"

short address by the pastor. The Westminster Presbyterian church, Rev. Ralph Ward, pastor-The subject of the morning sermon by the pastor is, "Confronted by the Prophet." At 7:30 in the evening the Prophet." At 7:30 in the evening the monthly children's service will be held. The subject of the sermon will

"Going Nutting."

First Methodist Episcopal church Rev. Frank L. Loveland, D. D., pastor-Morning worship at 11. Theme "The Tablet of the Heart." Evening at 7:30 Dr. Loveland will deliver his 22.—What woman carried Paul's second sermon lecture in the series pistle to the Romans? 16:27.

> Central Avenue Christian church, John D. Zimmerman, minister— Lord's supper and sermon at 11 a. m.; sermon subject, "Life's Highways." Evening sermon at 7:30 p. m.; sermon subject, "Mistakes of a Good Man."

First English Lutheran church, much as ye have done it unto one of the least of these, ye have done it unto me."

I will make Jesus the King of my "Some Things for God's Children to life and try to do unto others as I Rejoice Over." Evening sermon subject, "Life's Pictures in Contrast— Genesis and Revelation."

Genesis and Revelation."

The Reorganized Church of Jesus Christ of Latter Day Saints, corner Seward avenue between Sixth and Seventh streets, Charles A. Finch, minister—Communion and preaching, 11 a. m.; topic, "The Abdication of God." Sermon, 7:30 p. m.; topic, "The Frank-Headrick of Fanning, Kan. mon, 7:30 p. m.; topic, "The Frank-ness of Jesus."

reaching. SerThis is the First Baptist church, corner Ninth and Jackson. Pastor, Robert Gordon. Sunday school 10 a. m. Morning worship 11 a. m. Sermon subject, "The Hallowed Name," second in the series erybody welcome.

last of the series on "Second Principles;" 7:30 p. in., jreaching, sermon subject, "The Power of the Gospel."

Walnut Grove Methodist Episcopal, Twin Brother." Mr. Mitchell is a Walnut Grove Methodist Episcopal, Sixteenth and Harrison, E. E. Urner, pastor. Public worship, 11 a. m., and hearing him.

> corner Eighth and Topeka avenues, Rev. J. A. Renwick, D. D., pastor, Sabbath school 10 a.m. Preaching 11 a.m. and 7:30 p.m. by the pastor. Christian Endeavor 6:30 p.m. Prayer meeting Thursday, 7:30 p.m. St. John's Evangelical Lutheran church.

First United Presbyterian church,

corner Second and Van Buren streets, J. D. Mueller, pastor. German services 10:20 a. m., English services 7:30 p. m. Wesleyan Methodist church, corner East Third and Jefferson streets, Presen-

ing Il a. m. Evening service at 720 o'clock. E. H. Cook, pastor.

Kansas Avenue Methodist Episcopat church, John W. Waldron, pastor. Morn-ing worship with sermon by the pastor at H o'clock. Sermon theme, "The Battio is the Lord's." Sermon by the pastor at 7:30 p. m. Subject, "The Great Trust," First Church of Christ Scientist, corner Huntoon and Polk streets. Sunday services 11 a.m. and 8 p. m. Subject of lesson sermon, "Truth."

Third Presbyterian church, corner of Fourth and Branner streets, Rev. Jay C. Everett, pastor. Morning and evening worship II and 7:36 o'clock, with sermon by the pastor. He will speak in the morning on "Why We Ought to Be Members of the Church."

German Methodist Episcopal church, corner Tyler and West Fifth streets, John Koehler, pastor, Morning service at 10:45 o'clock. Subject, "The Glory of the Old and New Testament." Evening meeting at 7:39 o'clock. Subject, "A Needed Caution."

burch of the Good Shepherd, Episco-pal, corner of Laurent and Quincy streets, North Topeka, The Rev. Albert P. Mack, minister in charge. Services for Sunday will be: Morning prayer and sermon at 11 o'clock; evening prayer and sermon at 5 o'clock; Sunday school at 10 o'clock.

Public services at the Second United Brethren church. Rev. G. M. Huffman will preach in the morning, and Johnston, former pastor.

East Side Methodist Episcopal church, Seventh and Lime streets, D. A. Shutt, pastor. Sermon II a. m. by the pastor. Sermon ride pastor. J. W. Johnston, former pastor.

Second Church of Christ Scientist, Services at II a. m. at Knights and Ladies of Security hall, corner Seventh and Kan-sas avenue. Subject, "Truth."

Evangelical Association, corner Fourth and Monroe streets. The usual Sunday services and preaching morning and even-ing at 19:45 and 7:39 respectively by the pastor, J. K. Young, pastor.